The Bombay Guardian.

VOL XXV.—New Series.—No. 8. SATURDAY, APRIL 19, 1879. Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The camp-meeting at Lanowlee commenced on Thursday morning of last week, and closed on Tuesday evening last. The attendance was quite as large this year as last, indeed larger. Christians from Bombay, Poona, Egutpoora, Kurrachee, Baroda, Ahmedabad, Jubbulpore, Mhow, Secunderabad, Chudderghaut, Raichore, Bellary, Madras, Bangalore and other places were present. It was a most delightful reunion. We were never present in meetings when the Spirit of God was poured out with greater effusion or with more marked results. The preachers were wonderfully strengthened to deliver their successive messages, and an indescribable spirit of prayer rested upon all. There was preaching daily at 7 a. m., 11 a. m. and 7 p. m. There were also vernacular meetings at 5 p. m. Also, a children's meeting, at 4 o'clock; a meeting for the study of the Bible at the same hour; and ladies' meetings. The preaching services were followed by after-meetings of less formal character. The following ministers were present: W. B. Osborn, Row, Fox, Northrop, Robbins, Gladwin, Curties, Shaw, Robinson, G. K. Gilder, Bowen, Janney, Gilruth. Dr. Fraser was present and took part in the preaching, as did also Mr. Bowden of Madras. On the Lord's day, at the early service, all partook of the Communion, and afterwards held a Love-Feast. The locality is admirably adapted for meetings *al fresco*, and the weather was favourable. The grand old trees with intermingled creepers that almost rivalled them in bulk, and that sometimes seemed like gigantic anacondas stretching from tree to tree, made a leafy canopy, scantily penetrated by the sun beams; while the joyous notes of innumerable birds blended with the frequent singing of hymns. There were about 25 tents of different sizes on the ground. We are quite at a loss for language to describe the heavenly character of many of the meetings. The place often seemed to be the very vestibule of heaven, so thoroughly did the hearts of Christians flow together. Many were enabled to realize more powerfully than ever before that the way into the Holy of Holies was fully open, by the new and living way, and were emboldened to ask in faith for just such spiritual blessings as are mentioned in the prayer recorded in Ephes. iii. Many who had been hitherto without the knowledge of their acceptance with God, obtained it, and were filled with joy and peace in believing. The tide kept rising to the end. On the last day there was a great deal of intercession in behalf of friends at a distance, and prayer was offered for missionaries of all denominations. A number of Christian soldiers were present. There was also a representation from the shipping in Bombay harbour. On Monday the feelings of all were greatly solemnized by the announcement that a young gentleman of Bombay who had been present for a short time in the meeting on Sunday evening, had fallen down a precipice at Khandalla and was then in a dying state. Early the next morning intelligence of his death was received and fervent prayers were offered in behalf of the relatives.—Our Lord, in the epistle to the Laodiceans, says: "If any man hear my voice and open unto me, I will come in and sup with him and he with me." One of the speakers showed what it is to sup with Christ by a reference to Chs. xiv-xvii. of John's Gospel, where we find our Lord supping with his disciples and his disciples supping with him. Jesus is evidently unwilling that any of the wealth of heaven with which he came freighted into the world should be lost to the world, and is intent on making all over unto his people. And many of those who were present at this protracted meeting in Lanowlee grove, will testify that they were supping there with the Saviour. The Saviour showed them *the fulness of the Godhead* dwelling in himself and manifested in all the works and words of his recorded ministry. John, xiv. 9. He made over to them *his name*, in order that they might ascertain at the throne of grace, its wondrous and exhaustless power. He assures them that *his presence* shall be with them, just as effectually for their comfort as when he was present in the flesh. xiv. 18. He endows them with his own wondrous *peace*, thus arming them against all the power of the enemy. He reveals to them in the parable of the Vine and its branches *an intimacy of union* betwixt them and himself, greater then they could conceive of so long as he was visibly with them. 23, 28; xv. 5. Herein there is to them, the promise of unlimited fruit. He endows them also with *the very love* of the Father, which he had himself been enjoying. 9. He spreads before them *fulness of joy* and invites them to partake. xv. 11, xvi. 22, xvii. 13. He gives them *his friendship*. xv. 15. He makes over to them *the Holy Spirit*. He invites them to enter into the fruit of his own *victory* over the world. xvi. 33. *Sanctification*, *union*, his own *intercessions*, these are, so to speak, found in the last course of the wonderful supper. The people of God have been at this supper, during all the Christian era, and yet how far are they from having tasted of the fulness of the feast provided for them. Well, at this meeting, we were made to realize that we were in the banqueting house of the Lord and that his banner over us was love. The love, the joy, the peace, the fulness were shed abroad by the Holy Ghost given unto us. And these happy experiences only seemed to intensify the feeling in behalf of those who had not yet come to Christ, whether present or absent. There is reason to believe that a good number were brought to the Lord. A friend who took notes at most of the meetings had promised to give us a report or sketch of the proceedings. Some of our Madras friends are talking of having a camp-meeting in their presidency in June next. Ennore, 10 miles north of Madras, is mentioned as the place where it is likely to be held. One reason doubtless why the meeting just held was so full of blessing, was that in all the localities from whence the Christians came, much prayer was offered for the outpouring of the Spirit upon it.

—When you give promptly you give doubly, says the proverb. How is it when you give tardily? The value of the reward is relatively diminished. We see that a Native police officer in Surat has just received a reward of Rs. 3,000 for services rendered *in the Mutiny*. We see also that one of the miscreants of the Mutiny has just been executed at Bareilly for the murder of an Eurasian family. In the latter case judgment was deferred because they could not get hold of the man; but this excuse does not hold good with regard to the man who did good service.

—There is not an hour in which, in a community as large as this, there are not every hour a number of persons losing their hold on the life of this world and passing into eternity. In each particular death there is, to all the circle affected by the loss, a voice divine, saying, "Prepare to meet thy God." Men ordinarily give little heed to this voice and make haste to dismiss the event from their minds. But what the mere fact of death does not accomplish is sometimes accomplished by the *manner* of the death. When a member of the community is taken away in an unaccustomed and violent manner, the voice admonitory is better heard. A large circle in Bombay has been this week very painfully affected by the death of Mr. Robert Wilson, (grandson of N. Spencer Sen. Esq.,) occasioned by his falling from a precipice in the Ravine behind the Travellers' Bungalow, Khandalla. Not very long ago his brother died by a gunshot accidentally received while engaged with some of his companions at ball practice. Every one that hears of the sad death at Khandalla must be impressed with the fact. It tends to bring home to us the responsibility of life, extending to every footstep. One part of our responsibility is to preserve the life which God has given us and in order that we may do so, to take note of whatever endangers that life. Of course there are occasions when it is necessary to despise danger; and we have nothing to say against the spirit which leads young men to climb mountains and descend ravines, for a man may be all the better for the discipline thus obtained. But caution is a good friend whom he should always take as his companion in these adventures. It is not a matter of indifference where we put our foot; it may prove a step into eternity. But the principal lesson brought home to us by such an event, is the necessity of being prepared

to meet our God, the necessity, *now*, of taking that step which is described as a passing from death unto life, John v. 24, and of continuance thereafter in the path of life.

—MANY in Bombay remember Dr. Hugh Miller, who was for many years a medical practitioner here, and was well known for his interest in Missions and other Christian work. He died not long since bequeathing £20,000 to the Free Church Mission in Bombay. We are not informed of the particulars of the legacy, but believe that special encouragement is to be given to the prosecution of mission work in the interior. The interest of the money is alone to be used. Dr. Miller obtained his wealth chiefly from a coffee plantation in Ceylon.

—IT is thought by some that the unwillingness of Ketchewayo to have missionaries in his country, is owing to the very peculiar ideas of Christianity entertained by the neighbouring Boers, who pretend that the Bible sanctions them in their endeavours to dispossess the Natives and secure a South African Canaan for themselves. Their Christianity stops there, and they are by no means willing that even the excellent code of morality found in the books of Moses, should guide them. There is a good deal of this sort of religion in the world; men snatch at something in revelation which seems to favor their own selfish designs and leave the rest. One would have thought that Ketchewayo had had opportunity to find out whether missionaries really teach the Boer notion or not; and it seems particularly desirable that they should be encouraged to settle in his dominions in order that he may learn that their teaching is of a very different kind. He must know that the Boers are by no means fond of missionaries and certainly are not indebted to them for their peculiar views. Noticing this matter the *Times of India* says:

"The judgment which Sir Bartle Frere expresses in one of his despatches on the Boer interpretation of the Pentateuch is not unworthy of Pizarro or Cortes. After admitting that the Boer interpretation of the 'divine text' is certainly erroneous, he adds that these men 'have at least a sincere belief in the Divine authority for what they did, and *therefore* a far higher tittle than the Zulus could claim for all they acquired."

We altogether discard the principle, (maintained by a good many rationalists in our day,) that what is called a sincere belief that one is right makes a man right. This sincere belief is generally nothing but a deep conviction due not to examination but to the refusal to examine. Sincerity is a willingness to receive truth no matter how it may be opposed to one's wishes or convictions and we are sure that the Boers have as little of this as possible. Sir Bartle Frere has perhaps been imprudent in mentioning the word missionary in state documents; but those who are well informed with regard to the marvellous elevation of many tribes of South Africa through the influence of Christianity, will understand how naturally the kindest disposition toward a people would express itself in the wish that missionaries should not be driven from the country where they have lived and builded and planted for many years, and where the best portion of the population desire to have them. Ketchewayo's love for English breech-loaders has quite incapacitated him for appreciating the missionary.

—A LITTLE while ago Baboo Chunder Sen gave a lecture for the purpose of defining himself and now he has given a lecture defining Christ. He says that Christ is Asiatic and not European. This is true, and it is a truth to which the missionary is not slow to call the attention of the people of this country. But Christ was above all the Son of man, and offended the Jews exceedingly by not identifiying himself with their national prejudices and aspirations. If our friends in this country wish to learn of Christ, as they affirm they do, they will do well to note particularly this peculiarity of his teaching. It is evident from this very lecture that they are profoundly unwilling to sacrifice at the feet of Christ their national predilections and prejudices. They are only willing to accept of Christ on the supposition that they can incorporate him into their own system. In an outline of the Baboo's lecture in the *Indian Mirror*, we read:

"Christ is said to have come to fulfil the law and prophets, and not to destroy them. This is true not merely of the Hebrews. The Indian nation bave rendered their allegiance to the venerable *Rishi* of old, and to such prophets as Chaitanya and Nanak. Verily, Christ came to fulfil the Hindu law and prophets as well. The future of India's regeneration must lie through Christ, for he combines in his teachings the spirit of the *Rishi*, which lay in communion and the spirit of Chaitanya, which lay in the service, loving and devout, of the Lord. And not only that. Above and beyond all, Christ taught us the doctrine of self-surrender. It is through this process of self-abnegation—a process not contemplated by the *yogis* of old—that we must have recourse to that higher communion which constitutes the special trait of Hindu spiritualism. The Indian hermit lived apart from the world, and considered *yoga* to be a matter in which self alone was concerned. Not so the precept taught by Christ. Even in the midst of the world, amidst its greatest turmoil and temptation, we should exercise the highest ethical virtues, and through this abnegation of self, seek union with God. That is the teaching which India is destined to accept. That is the fulfilment of the law and prophets. Our countrymen should not, therefore, reject Christ as a foreigner. He is already reigning in our hearts; let us only learn to be loyal to that spirit of godliness and sacrifice, which he has bequeathed to the world at large. The lecture of Wednesday last proved this above all, that, in accepting the teachings of Christ, we do not accept anything foreign or repulsive to our national instincts."

What is said about the demand which Christ makes for complete self-surrender, is true. But this self-surrender is not complete until we desist from imposing our own ideas on the Gospel. There is nothing Jewish about the Gospel, and there is nothing European about it. It is the life and teaching of the second Adam. The Gospel has been for many centuries the daily food of multitudes in Asia, Europe, Africa and America. Around its board are gathered the most dissimilar tribes and nationalities and races. National characteristics in Europe differ as widely *inter se*, as they differ from the national characteristics of India. And where the Gospel makes its way, and just in the measure that it makes its way, these national instincts, so far as they have a moral character, have to give way to the Gospel. And thus whenever Christians of different nationalities come together, they are found to have a likeness to each other far greater than any that they bear to the different nationalities they represent. Christ came to fulfil the law and the prophets, by showing that the essence of their teaching was not Jewish but human. The inspired teachers of the old dispensation looked forward to the Christ, in whom their teaching would find its highest expression. If the Baboo's idea were correct, then the Jews who embraced the teaching of Christ, should have clung to their own peculiar institutions, their temple, their sacrifices, their priesthood, their festivals, their ceremonial distinctions. This is just what some of them wanted to do, thus giving occasion for the epistle to the Hebrews.—We shall perhaps refer again to this lecture next week.

—AT the Annual meeting of the Westminster Teachers' association, Mr. J. G. Talbot, M. P. in the chair, prizes were given by the Baroness Burdett-Coutts for proficiency in religious knowledge. Mr. W. H. Smith, M. P. moved the adoption of the Report and in the course of his remarks spoke of the importance of the element of religion in education in the following terms:

"It was impossible that such an audience could all think alike upon the various points of difference which existed in matters of religion. (Hear, hear.) But there was one strong conviction which existed throughout England—throughout the great mass of the population of the country—and that was, that without religion as a basis of education—as a law and guide to the man and woman in life—education was a very doubtful good indeed. (Hear, hear.) He was not present to insist that a man should be a Churchman, a Wesleyan, a Congregationalist, or a Baptist, but he was there to say that all experience of life, of men, of nations, and of societies went to show that a nation which was without religion as a basis of its education was a nation which was insecure and unsafe, and the people themselves must be unhappy and without hope. (Applause.) Without in any way wishing to exaggerate, he would say that it was his own belief and conviction that it was of the highest political importance, so far as the stability of this country was concerned, that the education of the people should be founded upon religion. (Hear, hear.)

Mr. Smith is First Lord of the Admiralty and it is gratifying to find a man in his position bearing such an unequivocal testimony to the importance of religious instruction.

—THE Wesleyan Thanksgiving Fund already exceeds the sum of £100,000.

—THE Czar of all the Russias has taken his turn in being fired at. Bullet after bullet passed him by and left him unhurt. His Imperial Majesty now makes the announcement that extraordinary repressive measures are to be adopted. We should like to know how he would describe the measures that have been pursued for some time. The way in which the Police have been allowed to bayonet, imprison and deport a body of students whose only offense was that they wished to petition the Czarowitz, we should have thought extraordinary. Alas for Russia if this sort of thing belongs to the ordinary routine of Government. The Government of Russia, judging from the statements that are finding their way into English and American papers, on apparently good authority, is fast becoming one of the most execrable tyrannies the world has known. There is a tribunal called the Third Section, completely subject to the imperial will, and this is the account given of it:

"There is scarcely any sphere of public or private life which is exempted from the irresponsible control of this inquisition of the nineteenth century. The verdict of a court has no

ASIATIC SOCIETY
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

value whatever for the Third Section. Not only acquitted political offenders are as a rule transported "administratively" to some distant town of the emplre, but even the judges themselves, when they are considered to have passed too lenient a verdict, are liable to be forced into resigning their office and to be then exiled in company with the very prisoners who had stood before them!"

—THERE never was a time when the command of our Lord to offer prayer for labourers to be sent forth into the harvest, needed more to be remembered than at present. The letter from the Rev. Mr. Lemare furnishes new evidence of the great movement among the rural populations of Southern India towards Christianity, and of the difficulty of meeeting the demands of these converts for instruction. "When he saw the multitudes he was moved with compassion on them; Then saith he, the harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest."

The Bombay Guardian.

SATURDAY, APRIL 19, 1879.

PRAYER FOR THE CONVERSION OF SINNERS.

IN order to offer the prayer of faith it is necessary that there be a full surrender on the part of the petitioner to all the will of God. If the suppliant entertains the opinion that in offering the prayer and in continuing to offer it, he is accomplishing all that there is for him to do in the matter, it is just possible that he may be deceiving himself, and that he is hindering the fulfilment of his own prayer. There are cases, as we have already mentioned, when the circumstances make it evident that the offering of the prayer is all that we have to do in the matter; but even in these there should be the realized consecration of all our powers to the Lord; there must be the spirit that prompted Isaiah to say, 'Here am I, Lord, send me.' And we believe that multitudes of prayers are offered by Christians that fail to be answered because they do not sufficiently understand the ways of the Lord, and overlook the necessity of conscious self-surrender for the Lord's work with respect to the matter which they are presenting to Him. Only this last week, a friend reminded us of the following fact. A year or two ago, this friend had asked us to remember in prayer a person for whose salvation she and others had been praying for some time. We said in reply, 'have you offered yourselves to the Lord to do in this matter whatsoever he may give you to do? God has awakened in you a special interest in behalf of that person; is it not likely that you are the medium through which God will convey the answer to your prayers? Are you willing to be used of him in this respect?' In consequence of this reply, those who had been offering prayer, agreed that they would write to the party and tell him all that was in their hearts. They did so. Six weeks passed away. At the end of this period they received a letter from the subject of their prayers, saying that he had not sooner replied because he did not wish to write till he could inform them that their prayers in his behalf had been answered. And he proceeded to tell them how the Lord had drawn him to himself, and that he was rejoicing in the assurance of his pardoning love. Now we know by our own experience that it is quite possible to take up with the idea that we have only to go on repeating prayer for some unconverted person, and it is sure to be answered without any other agency on our part. This is the idea which we are aiming to deprecate. We believe that no man can call Jesus Lord, without the Holy Ghost, and that there is none good, save One, that is, God, and that every good and perfect gift is from above; in a word, that sinners, (and saints too,) are absolutely dependent on God for grace to entertain a right thought, speak a right word, or do a right act. We are so constantly stating this that we wonder how any one accustomed to read the *Bombay Guardian* should need to have it repeated. But we also believe that it is not for us to dictate to God what instrumentality he will use in giving the answer to prayer; and this is just what is done in the case of those prayers which we are deprecating. There are many who find it a great deal easier to speak to God about their unconverted relatives, than to address these relatives themselves. There are others, perhaps, who find it easier to speak to men, than to remember their entire dependence on God for fruit. Our remarks have reference to the former class. There are parents who spend a great deal of time in wrestling prayer in behalf of their unconverted children, who shrink from speaking to them about their souls. We would have these parents stop, and take note of the facts of the case; how that they are really dictating to God by not offering themselves to him for the communication of his blessing. How many conversions of sons and daughters have we read of, where the result was brought about when parents despaired of other agency, and offered themselves to the Lord for the conveying of the blessing. Children who had sat for years unmoved under the most faithful preaching, and passed unscathed through every other kind of influence brought to bear upon them, have some day been addressed on the subject of personal religion by a mother, and have broken down at once and yielded themselves to the Lord. And the same is true with regard to other relations in which men stand to each other. Mr. Earle tells of a good deacon who was often praying to God in behalf of a blacksmith who was an infidel, exerting a very baleful influence in the community Finally, he spent a night in prayer for him; and when day broke, his feelings were such that he felt constrained to get on his horse and ride to the house of the blacksmith. When he saw him, his feelings were too strong for utterance; he could only say to him with tears in his eyes, 'My friend, I am very anxious for your salvation.' Not another word could he say; and getting on his horse he rode back. But the King's arrow had found the heart of the other; he immediately began to seek the Lord and soon he was rejoicing in his pardoning love.

Our Lord said to his disciples, "if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come He will reprove the world of sin and of righteousness and of judgment." Let us note here that it is when the Comforter comes to Christians that the world is convinced of sin; and this was strikingly exemplified on the Day of Pentecost. Three thousand were convicted and brought to the Lord because of the outpouring of the Spirit of God upon the disciples. The righteousness of God is revealed from faith unto faith; that is, as we understand it from the faith of the believer to the incipient faith in him that heareth. A day is coming when no man shall say to his brother, know the Lord; for all shall know him from the least unto the greatest. That day is not come; and the passage shows that present testimony is God's usual way of communicating the knowledge of himself. And the same thought has expression in our Lord's prayer, in John xvii. "I pray for them; I pray not for the world," "that they may be one in us, that the world may believe that thou hast sent me." In order that the world may believe it is necessary that Christians should be consecrated, fully surrendered to the Lord's will; and when this is the case, rivers of living water will flow from them and the work of God shall be seen reviving all around. The grace of God shall interfuse itself with all the influence of the consecrated ones. It really seems that the Apostles had been guided by this prayer of our Lord, in the prayers contained in their epistles and in what they told the churches on the subject of prayer.

INTERNATIONAL BIBLE STUDY.

April 27th, 1879. *Nehemiah* IV. 7—18.

IT soon became noised abroad in the neighbourhood that a vigorous effort was being made to complete the restoration of the walls of Jerusalem. Immediately a feeling of jealousy took possession of the minds of those who claimed to be the heads of the people in the adjacent districts. They had varied and mutually-clashing interests of their own, but all these were forgotten in the common desire to hinder the Jerusalem phœnix from rising from its ashes. The special function of Jerusalem was to conserve the worship of the true God in the earth. Her testimony, alas! had been sadly dimmed by her frequent conformity to the ways of the heathen; yet it would appear that there was nothing more distateful to the nations of that day than this testimony. From the day of Cain downward there is nothing that men have more bitterly resented than the tokens of heaven's approbation granted to others. It was pointed out to Cain that he had only to come as Abel came and he would meet with the same acceptance: but this did not meet the case; he had no idea of renouncing his own will; he wished to worship this in reality, and God in form; and when it was shown him in Abel that God could not smile upon him in that, it seemed the simpler way to get rid of one who brought such a testimony before him. Thus it was in Joseph's case. No amount of meekness on the part of the accepted one, could take away the bitterness of this reproof. When Jesus, as a lamb led to the slaughter, opened not his mouth, his enemies were none the less mad against him. And to the present day it is so; let true religion begin to be exhibited by some member of a family, and the others, especially if they have made a profession of religion, will become his enemies. The wickedest man in the world, has got something which he calls his righteousness, enabling

him to sin comfortably, and any movement to take away this arouses the deepest feelings of his nature. Men do not like touchstones, and true religion, embodied any where, is a touchstone.

"Nevertheless we made our prayer unto God." 9. They had so much of the wisdom from above as to know that their only hope of resisting this cabal was in God. Weak in themselves they turned for strength to God. It is a good thing to have a great work for God on our hands, a work that makes us feel the insignificance of our own resources, for then we find out the place of true strength. And have we not all a great work? Have we not every one to witness for God, and spread abroad the honour of the Saviour's name?

"And set a watch against them." Their confidence in God did not make them neglectful of the means of defence.

"There is so much rubbish." 10. When we are called to raise up walls that are fallen down or been cast down, there is much rubbish occupying the very place where we wish to build. We have more then a double work. The rubbish fights against us. And it is so spiritually. It is much easier to raise up a church where none has been than where there are the remains of a former one. If the salt have lost its savour wherewith shall it be salted?

"They shall not know till we come in the midst." 11. This has always been the stralegy of the great enemy; he seeks to take the people of God by surprise, off their guard. Gal. II. 4.

"From all places whence ye shall return unto us." Probably this is elliptical and should read: To all places whence we have come up unto you, you will soon be returning with us i.e. they would be scattered abroad.

"Remember the Lord, great and terrible, and fight for your brethren." We need too to take the whole armour of God, but unless we look to our Leader and Commander, we shall fight in vain.

Half wrought and half held the spears. Not only so, but the very workmen were armed. And they who would build the house of God in these days find that they are encompassed about by enemies, and must fight for the defence of every living stone.

"I said, The work is great and large, and we are separated on the wall; in what place ye hear the trumpet, thither resort to us; our God shall fight for us." It is also true that we who in this day are rearing the walls of the universal Jerusalem, are separated from one another. Would that there were among all the builders the readiness to cooperate, the promptness to come together at the point assailed. Would not our God fight for us?

REMINISCENCES. XV.

We go on with extracts from the journal of Homunculus in 1836-7.

"Have been in Venice a month and said not a word about it. Beautiful city! Of a moonlight night what is like a walk along the *Riva dei Schiavoni*? how still the lagoon lies luxuriating in the blessed moonbeams. How ideally rise the Palladian edifices across the Giudean canal! Here flits the gondola; there you see some small craft haul out and set her sail to the lazy wind, as yet unready and dubious in her motions, but now scudding steadily on her voyage; one while you hear some idle fisher-boys singing in unaccordant chorus, and sights and sounds innumerable all contributing to make the scene complete. Or to sail in a gondola the length of the Canal Grande, passing under the balconies of those old storied palaces that seem to grieve for the festivities, the dissipation of perished Venice. Well they may grieve. Dissipation is the philosophy of life; for it helps the sands of the hour-glass to fall; the quicker the better, so that we may never have time to wake from the dream.

"Have been to all public edifices. Let that suffice. Seen many thousand pictures which might compensate us if the devil should rob the world of women. [About the last thing the devil would think of doing.] Carlo Dolci, beautiful are thy creations in the Manfrini palace. Alas that they are ideals. If they were portraits one might live in hope of not going down the stream of life in vain. Venitians are passionate for the opera; four houses for 100,000. Have read the history of Venice. Faliero deserved his fate. The son of Foscari was guilty. Stayed in Venice till Christmas.

"29th. In Rovigno, a muddy, dirty, black, stupid town, where that night-mare the Quarantine fastens us for some half a dozen days. This is Siberia, purgatory, pressing to death, hanging and whippin r. The Pope ties us to this post and then hires the clerk of the weather to pelt us with snow-storms, and the devil to cook for us. Sunday, January 1, 1837. The Pope has the complaisance to raise the quarantine and we proceed. The dreariness of our stay there exceeds all human comprehension and my ink grows pale in treating the subject.

"In Ferrara saw the prison of Torquato Tasso, the house of Ariosto, &c. &c.—— Bologna I pronounce the handsomest city I have seen yet in Europe For what constitutes the beauty of a place? Is it a few, or say, a considerable number of public edifices, splendid for material, size or architecture? I think not; but rather consider the houses of the citizens, the places of commerce, the conveniences for promenading, the width and symmetry of the streets and the *tout ensemble* of the town to be the criterion. Arches sustained by lofty and noble columns cover the walks of Bologna, protecting one from the inconveniences of either season. Had a great treat in the Academy. Some splendid specimens of the Bolognese school of painting. Visited galleries, churches, theatre. Beautiful women. Saw one, the thought of whom consoled me during the tedious ten hours' ride up the Apennines on the 4th—5th. Descended the Apennines. Soon left the snows and entered the region of olives, grapes and cypresses. *Ecoci in Firenze.*

"Have spent two days in the corridors of the Royal Gallery, in examining the busts of the Roman Emperors, which I find very interesting, the sarcophagi and other pieces of ancient sculpture. It would be entertaining to study the busts with Tacitus in one hand and Spurzheim in the other. I find in the head of Augustus amativeness strongly developed; likewise in Nero's. There are two busts of Nero, very dissimilar in physiognomy. One might represent him in his tyrannical mood, the other in his effeminate character. In one he is dooming, in the other he is preparing to exhibit himself on the stage. In a bust of his infancy he is amiable and thoughtful. Some splendid Apollos, Venuses, Bacchuses. A copy of the Laocoon by Bandinelli, must give a very good idea of that sublime performance. The profound agony draws tears from one. Hercules destroying Nessus touched me deeply. The specimens of sculpture I have seen have filled me with an unspeakable admiration for this divine art. The love of the antique grows upon me. Spent yesterday morning in the hall of Niobe. Sublime group and food for eternal gaze. The expression of immense grief overwhelming and single, is here exhausted. The air around is genius and certain minds may imbibe it. Went in the evening to a grand, stupid soiree. One of the group of Niobe is worth the whole of such company and I consider it one of the greatest misfortunes to be obliged even rarely to mingle with such. The study of works of art fills me with kindly sentiments and generous; while these with a passing spleen.

"If I ever write that "Christ," on which my thoughts dwell lately, I will endeavour to make my mind the fountain of the great spirit of the Greeks as transmitted to us in their great creations, and infuse it into the drama.

"Can I explain the singular idea that has just sprung up in my mind? That the earth has a spirit; that every great globe, world, planet, star, is inhabited by a great mind or thought or guardian which is to it what the mind of man is to man's body. That it grows with it, is inseparable from it, dies with it. For geology tells us that the world has grown and grows. For the mind of man has grown up in him. Who shall deny it? When the matter of man was in its most imperfect and inchoate state, then was the mind corresponding; and the clash of minds produced by the social state, has bred up the mind. Who shall ask for a first great cause, and reject an inherent impulse to improvement throughout all essence? Mankind does. Then tell me, mankind, what you think of that first great cause? Must it not possess all the greatness and more, of its creations? Must not all wonder and admiration and query turn from his superb work to him? Is not his Creation more wonderful than his creations? Why multiply difficulties? Why not be contented with the mystery of existence without adding another and greater in seeking a Creator for it? *Existence cannot be created. Tell me how? Ask a child how God became; likely he will tell* you that God grew. All we see about us is growth. Then it is a speculation no more foolish than others to suppose matter to have been before mind. For mind to be born of matter is no more incomprehensible and unreasonable than for matter to have become. Quite as probable as for a spirit to have existed from all eternity, which has no example in nature, which the faculties of man are not able to conceive, and which accordingly we must not be asked to believe. It is but a simple speculation. If a man finds pleasure in dreaming it a truth, let him; it wo'nt hurt him. If we wish any thing which is beyond the pale of our senses and reason we must forbid reason to trouble herself with our creed. For of what we know nothing, we can believe nothing."

The shallowness of the above-mentioned argument against the existence of a Creator, was pointed out in the 5th of these Reminiscences. It is not the beauty, excellence and wonderfulness of the universe that are used to demonstrate the existence of a Creator; but the marks of design and the way in which all parts of the system are made to work together for the accomplishment of a particular end. But since the above crudities were penned how many grand books have appeared, couched in high philosophical language, in advocacy of the same things, especially of the idea that mind is born of matter. The existence from everlasting of a Being competent to sustain and guide this universe, is no more incomprehensible than the present existence of such a Being; and the non-existence of such a Being is more difficult of conception than his existence. How far was it from the conception of Homunculus in the days above reported on, that an hour would come when he should know this great Being as his Friend, Counsellor and his exceeding joy.

CORRESPONDENCE.

DEAR SIR,—I have been thinking of writing to you this long while, on a subject which is very dear to me, and which I have made a subject of prayer—fully trusting God will answer it in His own way and in its proper time. That He would be pleased to send us a faithful minister of His Word, for we are left so much to ourselves, to spend our Sundays as we please and God alone knows how His blessed Sabbaths are desecrated, and in the cases of illness we are taken up to Mercara, the nearest Station where medical treatment is to be had, and perhaps left to die without any one to speak a word of hope, or point out the way of Salvation to poor dying sinners. Our much esteemed friend, and neighbour, the Rev. Mr. Fennell, only officiates once a month and administers the Holy Communion—a kindly help which I am sure all appreciate. We have also a German missionary residing at Mercara, but he has his own duties and cannot attend to us much. What we require is one that can remain amongst us. A faithful Preacher of the Gospel to rouse our dying if not already dead life, and to help us to know the Bible in all its fulness, which to many is a sealed book. I have heard so much of your mission and the good work carried on, and would be glad if this feeble attempt would rouse your sympathy to "come over and help us."

I am, dear sir, yours truly,
A PLANTER.

Coorg, 5th April 1879.

SIR,—I send you a copy of a letter addressed by the Chaplain of St. Mary's to the congregation, with a few remarks I feel compelled to make.

In the last sentence of the first paragraph he writes "I have endeavoured to follow in the groove he" not Christ but "the Rev. G. F. Watson"—"marked out." Now compare this with the Apostle's declaration. "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined to know nothing among you save Jesus Christ and him crucified" (I Cor. ii. 1, 2. Why has this high and holy standard been changed and Mr. Watson's groove substituted? The Bible says "Let this mind be in you which was also in Christ Jesus." Is not this groove sufficiently marked out by our Great Master? Do not Christians see it in every page of the inspired writings? When Peter speaks about putting off his tabernacle, he says "even as our Lord Jesus Christ hath showed me" (II, Pet. i. 14.) It is very serious indeed to place aside the perfect example of Scripture and bring forward some one else instead!

Again in the last paragraph immediately before the quotation giving that blessed, soul-stirring hope of the church—"the coming of our Lord Jesus Christ"—Mr. Cane writes:—"It is my wish always to work with my congregation, and to introduce no violent changes which may be distasteful to them" This is very agreeable and accommodating. It is very wise too. But is it right? Would a man of God speak in such terms to the Israelites of old? Would our Blessed Saviour and His disciples address the people in similar words? Was it thus that Jeremiah and Ezekiel delivered their prophetic burdens? Have chaplains got the power to make *violent changes, distasteful* to the people? Has Mr. Cane forgotten the curses pronounced in the Pentateuch on any one who dared to change anything, however small, in the Jewish economy? Has he never read the awful judgments which overtook the Israelites on account of their inventions? I shall mention Uzzah's death to show how jealous God is of human inventions. He had ordered that the ark was to be carried by the Levites; and he he had warned them not to learn the customs of the nations amongst whom they dwelt. Now we find that the Philistines were the first to put the ark on a cart and send it back to the Israelites. The Israelites had forgotten God's commandment and followed the invention introduced by the Philistines; and then, need we wonder at the consequence? comes the stumbling of the oxen and the judgment of God on Uzzah, who being a priest should have known the word of God and should have prevented the people from acting contrary to it. "Search the Scriptures."

How refreshing is that great truth with which Mr. Cane ends his letter? It was this great hope of the church that the Apostle so often in the volume of inspiration, especially in the first epistle to the Thessalonians—brings before the eye of faith. The early Christians were cheered under every circumstance by the bright streaks of this coming of their Lord. May all His blood-brought children, in these perilous times, look forward to it with joy. May they ever remain in this expectant posture of heart for Him, who loved them and gave Himself for them. Amen.

Yours faithfully,
AMICUS.

SIR,—I thank you for your courtesy in admitting my former letter, and now crave a similar indulgence for a few last words of explanation,—lest, perchance, others, besides yourself, should think that I have "misconceived" your views.

I frankly admit that, in your article, you express approval of prayer for the conversion of sinners; but your conception of the effect of such prayer seems to deprive it of all value. Let me quote your words. "When you come to God and ask him for the conversion of a son or brother, God says to you—it seems to us—I have heard your request; you ask for pardon and spiritual power; it is all in the gospel; I give it to you, as a king gives the pardon of a criminal to an intercessor, who taking it with joy, hastens to the culprit and cries to him, 'I bring you glad tidings of great joy; the king has granted you a pardon and here it is.' Perhaps the man may at first refuse to believe that it is really a pardon from the king. What will you do then? You will labour with him to show him that it is really genuine and worth of all acceptation."—

Now what has your prayer accomplished? To my mind, NOTHING. The answer is indeed akin to a rebuke for praying at all about a matter which is in your own hands; and is, in effect, the same as that given by Abraham to the rich man, namely, "They have Moses and the prophets; let them hear them!"

In my former letter, I quoted several texts to show that in addition to the intellectual knowledge of the truth, there is needed that which the Bible calls "the opening of the heart", "the opening of the understanding", "drawing", "convicting of sin", which it tell us is God's own act. Without this, you may preach, explain, and plead for ever, without effect.

It is just here that we are at issue; for I take this to be that very operation which you call God's "sovereign faculty of changing the minds of men", and you repudiate as "disparaging to the Gospel."

If you are right, I respectfully submit that we have no basis for prayer at all in this matter.

It is, to me, an unutterable mercy that there is somebody in the universe who *can*, as Paul says, work in us, "both *to will* and to do, of His good pleasure"; and an unspeakable comfort to be able to ask Him to do that which I cannot, for those I love.

Yours as ever,
G. A. J.

Poona, 14th April.

DEAR SIR,—The following encouraging news received this morning from a brother missionary of the L. M. S. at Nundial near Kurnool, Madras Presidency, may interest your readers. "Everywhere" he writes "the people are crying out for instruction. In four days last week about five hundred joined us on my visiting their villages. Yesterday two catechists in charge of groups of stations further north came in to say that several villages had come over. I think we have had about twelve hundred new adherents since I returned from the Committee meetings (January 1879) and in a week I could treble that number, but it is no good—we have not the means to instruct them," &c. Would that other places could tell a similar tale! but as the nature of our work and people differ we must not be surprised that results do too.

Yours truly
Belgaum, April 15. E. LEMARE.

NOTICES.

Received from L. C., Azamgarh for Famine Relief at Raichore, Rs. 10; from R. V. M. Ahmednuggur, Rs. 2.

Divine service to-morrow, at Falkland Road Hall, 8 A. M., Rev. D. O. Fox; 6 P. M., Rev. W. Osborn. At Dean Lane Hall, 11 A. M., Rev. G. Bowen; 6 P M., Rev. D. O. Fox.

A new hall for the M. E. preaching services in Mazagon, has been engaged. It is described as large, airy and comfortable. It is to be opened with a tea-meeting on Wednesday evening next. Tickets, 8 as.

The M. E services at Mazagon to-morrow will be in the new Meeting-house, near the Nawab's Tank at 11 a. m. & 6 p. m.

Epitome of News.

SATURDAY, APRIL 12.

—From Candahar, 8th April.—The latest news from Herat indicates that Ayub has made a complete clearance of his father's people. The troops clamoured for pay and threatened him with violence, on which he arrested Mahomed Umor, the Governor, Husar Ali, Sapah Salar, Sultan Mahomed, the late Governor of the Town of Candahar, Mahomed Yusuf, the late Ameer's brother, Darosh Mahomed, son of Sufdar Ali, and Mahomed Alim, son of Sirdar Sayed Mahomed Khan. The last is also reported to be killed on hearing the above news. Mir Afzul and other Candahar refugees at Furrah have sent their wives and property to the last Jowain, to be in readiness to cross the frontier.

—Mr. Pedder, of the Bombay Civil Service, has been selected by the Secretary of State to succeed Sir Henry Anderson as Secretary, Revenue Department, India Office, on pay of twelve hundred pounds a year. He will retire from Indian Service immediately on a pension of seven hundred and fifty pounds a year.

—*Times of India* :—"The famine emigrants from Kattywar are still pouring in, and we believe there are at least 5,000 of them now camping on the Port Trust property in Boree Bunder. A police cordon is to be drawn round them to day."

—Same: The Prince's Dock, when the tap opened by Sir Richard Temple shall have filled it, will contain thirty acres of water. The basin is a rectangle, 1,460 feet long by 1,000 feet broad, and the walls are 37 feet deep. But from one end a large jetty, 240 feet wide by 700 feet long, runs down the centre of the dock, and occupies about an eighth of this rectangular space. By this arrangement the wharfage accommodation is increased to 6000 feet inside, and the dock can now accomodate 25 large Canal steamers alongside, as well as 25 more awaiting their turn in the middle. In

addition to this the outer quay of the dock in the harbour itself offers 1,000 feet of accomodation to vessels, necessarily subject to the rise and fall of the tide. The wet dock is surrounded by thirty acres of dry land, on which no less than 5½ acres of sheds for storage and transit are in process of erection. These warehouses are unusually large and "pucka," being all 120 feet deep, and varying in length from 150 to 320 feet. Three-fourths of these warehouses are already finished.

—*Bombay Gazette*: "It appears that Yakub Khan has been playing a double game. While ostensibly listening to our proposals for concluding a peace, he has at the same time not only been preparing his own forces to assume the offensive, but has also intrigued with the Mohmunds and other tribes in our rear, having succeeded in inducing them on more than one occasion to deliver attacks upon our positions. The other day, when commenting upon the affair in which General Gough's troops was engaged, we ventured an opinion that so large a number of Afghans as 5,000 could not have been got together without some secret and powerful influence having been at work. This, it will now be seen, was actually the case, and our political officers have obtained possession of documents, proving conclusively that, while still negotiating with the British Government, Yakub was at the same time urging several of the tribes into hostilities against us. Then, from another independent quarter, Government learn that the reports that have been current all along the frontier for several days past to the effect that the Amir's troops were moving on Jallalabad, were also not without foundation."

—There were 429 deaths in the week ending Tuesday last.

Monday, April 14.

—*Times of India*: Bareilly, 12th.—Shamsh Ahmed, who murdered a Eurasian family during the Mutiny, was hanged this morning. He confessed his guilt whilst the irons were being removed.

—Rangoon, 13: Kinwoongyee has lost all influence at the Mandalay Court, and the new ministers appointed by King Thebaw are again supreme.

—Jellalabad, 10: Orders have been just issued for the immediate advance to Gundamak of the first Brigade.

—*Bombay Gazette*: "The Senate of the University of Bombay resolved on Saturday to set a good example to the rest of India by accepting in its entirety the scheme prepared by the Syndicate for the institution of a new degree—that of Bachelor of Science."

—*R. Cath. Examiner*: We may take this occasion to mention that the offering made from this Vicariate to the Holy See under the form of St. Peter's Pence from the 14th Dec. 1879 to the 25th Jan. of the present year amount to Rs. 19,491-9-7.

—Ajmere, 8: "A great gloom has come over our station. One of the oldest residents, Dr. Murray, who distinguished himself by his noble service in Rajputana during the Mutiny, and has almost ever since those terrible days been discharging the numerous and important, though less brilliant duties of Civil Surgeon of Ajmere, has just been carried amid deep and general regret to his last resting place."

—*Lucknow Witness*: "Few are fully aware of the magnitude of the present movement in Great Britain for the establishment of Reformed Public Houses, and of the great success which is attending it. The strength and extent of it may be somewhat seen in the fact that in the two years between May, 1876 and May, 1878, fifty-three companies in England alone were incorporated for its furtherance. The total number of companies now engaged in the business is between 70 and 80, and the number of houses open between 2,500 and 3,000.

Tuesday, April 15.

—*Bombay Gazette*: "It was only the other day that we read of a large number of Nihilists—not poor deluded peasants, not enthusiastic students or counting house clerks, but educated ladies and gentlemen, some of them belonging to the noblest families of the land—being arrested and exiled to Siberia for belonging to this terrible society that threatens to reproduce in Russia the horrors of the first French revolution. Arrests on a wholesale scale have been recently effected all over Russia, and crowds of men and women are now on the way to Siberia, but still the police seem to fail in ferreting out all those who may have become tainted with the socialist malady. This last attempt to assasinate the Czar reported by Reuter this morning, notwithstanding all the hard and repressive measures that have been instituted throughout Germany as well as Russia would almost show that the apprehensions of those who think that Europe is about to witness the greatest political convulsions of the age are not without foundation."

—"Besides munitions of war in abundance we learn by last Mail that it has been ascertained that the military chest which was captured by the Zulus at Isandúla, along with other valuable stores, contained no less a sum than 20,000l. in gold just drawn from the Standard Bank."

—*Truth*: "The peasants of Egypt suffer, not from the rent or taxes that they have to pay to the Government, but from the extortions of the tax collectors, who are mostly Turks, and who are a greater curse than all the ten plagues of Moses. These men naturally cling to the Khedive, who allowed them to rob the fellahs, and are bitterly hostile to Mr. Rivers Wilson. When the Khedive talks of possible disturbances he alludes to his own tacit connivance with the Turkish *employés*, and the position of Egypt never will be a sound one until he and they are deprived of the power to do evil."

Wednesday, April 16.

—*Bombay Gazette*: "The Government has concluded an arrangement with the Eastern Telegraph Company to lay a cable from Aden to Zanzibar, and thence to Delagoa Bay, to be continued by a land line to Natal. A duplicate wire which has been constructed for Australia will be diverted from its original purpose, and laid between Zanzibar and Natal by June next; and the other portion of the cable will, it is hoped, be laid by the end of October."

—Mr. John Fleming's pictures have been sold for £17,284. The interest on this would make a respectable income.

—*Bombay Gazette*; Lahore: Advices have been received from Kabul by the *Civil and Military Gazette*, that the Afghan troops are daily being reinforced, and that Yakub Khan is making preparations for an obstinate defence.

—The following, from a New York paper, gives an idea of the immense number of Charitable Societies existing there: "The will of Emma Streeker, deceased, bequeaths to the Church of the Transfiguration $10,000; the German Hospital, $10,000; St. Luke's Hospital, $10,000; the Society of St. Johnland, $10,000; the Five Points House of Industry, $10,000; the House and School of Industry, $10,000; the New York Institution for the Blind, $10,000; the New York Society for Improving the Condition of the Poor, $10,000; Society for the Prevention of Cruelty to Children, $10,000; Association for Benefit of Colored Orphans, $2000; Orphans' Home Asylum of Protestant Episcopal Church, $2000; Nursery for Children of Poor Women, $2000; St. Luke's Home for Indigent Christian Females, $2000; Association for Relief of Respectable Aged Indigent Females, $2000; the Sheltering Arms, $2000; the Free Training Schools of the Women's Educational and Industrial Society, $2000. The residue of her estate is bequeathed to the following charities in equal shares: The Society for the Prevention of Cruelty to Animals, the Home for Incurables, the House of Rest for Consumptives, the Deaconess' Institution of the Evangelical Lutheran Church, the Charity Hospital (Blackwell's Island), the Church Mission to Deaf Mutes, the German West Side Dispensary, the Leake and Watts Orphan Home, the Children's Aid Society, the St. Barnabas Home, the Shelter for Respectable Girls, the Young Woman's Aid Association, the Young Woman's Christian Association, the Woman's Hospital of the State of New York, the Woman's Hospital (Fiftieth street and Fourth avenue), and the Society for the Relief of Destitute Blind. The cash bequests specially named, foot up $104,000."

Thursday, April 17.

—The following account of the way in which Mr. Robert Wilson received his fatal injury is given by Mr. Wright his companion: "On Monday the 14th April, the deceased and I started down the ravine behind the travellers' bungalow. The way we took was down a rocky waterway, but Mr. Wilson (the deceased) left that path and took a direction to the right along the top of the ravine, and being higher than I was, I was unable to see him. After proceeding some little way down the nala, I heard a rush and saw something white rolling down a slope on the right side of the precipice. I immediately concluded it to be the deceased, who had evidently lost his footing and slipped down. After a short search I found him lying with his head downwards, and on examination found that it had several severe cuts on it. I immediately righted the body and removed him gently lower down, as the place where I found him was so inclined that he was liable to slip on the least motion. I then bathed his head in cold water, of which there was a plentiful supply, and after placing a damp handkerchief on his forehead I ascended the ravine and proceeded to the residence of the police naique near the place. I asked him if there was a doctor at the station. He said there was, and conducted me up to the barracks where we found Dr. Kelsall. He hurried down with me. We found the deceased just as I had placed him, and after clearing space to make it as level as practicable, we removed him to it and rigged up a temporary shelter with blankets &c., sending men at the same time for ropes and poles in order that we might have him carried up. As he was in too precarious a condition to remove him immediately, and as the ropes, &c., were very long in coming, the doctor sent for medicine, nourishment, &c., and decided that he should be removed when the sun went lower, it having become very hot. He was carried up by means of a stretcher and ropes, and placed in a doolie at the top of the ravine, then taken to the Sanitarium Hospital, where he died this morning. The deceased was aged about 25, and was an accountant in the office of the Examiner P.W.D. in Bombay."

—Mr. M. Mowat, of Messrs. Ritchie, Steuart and Co., Chairman of the Chamber of Commerce, has been appointed a member of the Bombay Legislative Council.

—We (*Englishmen*) are not surprised to learn from private sources that the effect of the disaster to the 10th Hussars at Jellalabad has been to create in the minds of an army, already profoundly disgusted with the conduct and results of the campaign, a widespread feeling of intense indignation and mistrust. Of the long series of disastrous blunders by which folly in the political department, and incompetence at military head-quarters have contrived to wear out the patience and break down the self respect of one of the finest forces the Government of India ever put into the field, the Lughman Valley fiasco has been the worst and the least excusable, and, in the fatal episode for which it will be chiefly remembered in the military

annals of the Empire, the cruel inefficiency of the head-quarters Staff seems to have reached its climax. From one end of the camp to the other the loss of these gallant men is openly stigmatised as official murder, and we are constrainod to endorse the verdict They have been sacrificed to the gross incompetency, or the cynical recklesssness, of the head-quarters Staff of the 1st division. The one little fact that this precious staff has been sitting at Jellalabad for the past three months and a half, and that not even a stake has been set, or a rope stretched to mark a treacherous ford within a few minutes' walk of their quarters, is ample proof of the indictment.

—*Indian Ch. Gazette:* "On the 9th March two Europeans and fourteen Natives were ordained at Edeyengoody, Tinnevelly, by Bishop Caldwell. One European and two Natives were connected with the Church Missionary Society, and one European and twelve Natives with the Society for the Propagation of the Gospel. Of these, nine Natives connected with the S. P. G. and one Native connected with the C. M. S. were ordained Deacons, increasing thereby the number of the Native clergy in Tinnevelly by ten. Bishop Sargent preached the ordination sermon."

—A correspondent of the same, speaking of the Rev. Mr. Lohr's Mission, Bisrampoor, says: "He has five Readers,—they have to study a great deal more yet, and pass a difficult examination before they can become *Catechists*, —whom he takes great pains with, teaching them himself every day. A remarkable fact is the *low pay*, only Rs. 5 per mensem, that he gives to each. When they came to him in the famine time, and asked for increase of salary, he told them that *he* should receive no increase, and that they must try and make *theirs* do. And they *did* make it do. He will advance their salary a little on their appointment as Catechists, to Rs. 6 or Rs. 7, chiefly because there are some periodicals which they ought to take in. I went into one or two of their houses; they were very neat, had a table and chair, and were well-furnished with books.

"This people have hardly any pecuniary advantages; only in times of great distress he may lend them something. Now this is a great contrast to our Central India Missions, and so, I believe, are all other Missions; we are paying Rs. 60 to Rs. 80 to Deacons, Rs. 35,30,20 to Catechists, untrained men. Surely we connot expect that when we lead men to worship Mammon, they can be of much service in spreading God's Kingdom, or that our Missions can be blest. I hope that now we shall have a different rule, and that things may be altered."

—*Overland Mail*, March 28th: The Queen left England for Italy, *via* Paris, on March 25. Her Majesty will be absent about a month.

Prince Waldemar of Prussia, third son of the Crown Prince, died at Berlin, on March 27, of heart disease.

The eighty-second birthday of the German Emperor was celebrated on March 22.

Amongst the deaths recorded this week are: —Lord A. W. Beauclerk; Sir W. C. Trevelyan Bart.; Sir J. Lumsden; Col. Wm. Geddes, C. B., late Bengal Art.; Major-Gen. Sir J. Woodford, K.C.B., K.C.H., formerly 1st Foot; Lieut.-Col. G. H. Gordon, late Bengal S.C.; and Major F. C. Holl, late 4th Bombay Native Rifles.

In St. Petersburg, on March 25, two shots were fired by a man on horseback at General Drentelen, the chief of the Gendarmerie, as he was passing along the Neva Quay. The shots missed their mark, and the assassin jumped off his horse and escaped in a droshky.

Mukhtar Pasha has demanded from Constantinople an army corps of 40,000 and 100 cannon for the defence of Epirus and Thessaly. Active progress is being made in the fortification of Janina, Arta, Prevesa, and Larissa.

Orders have been given to a Turkish war vessel to proceed to Greece, and several others have been directed to hold themselves in readiness to proceed to the same destination.

Auricular confession is, it is said, exciting some attention in the diocese of Salisbury, in consequence of certain Ritualist practices at special missions held in the parish of Bothenhampton, in Dorset.—

Mrs. Gundry, of "The Hyde," Bridport, has sent a letter to the bishop enclosing a book circulated by the rector of Bothenhampton. His lordship replied that he disapproved of the book, but at the same time "the legitimate use of the ordinance of confession and absolution is a real part of the instruction of the Christian Church, and most precious and useful in a generation such as that in which we live." Mrs. Gundry expresses dissatisfaction with the reply, and says Mr. Towne has circulated in the parish pamphlets which invite young persons of both sexes to private auricular confession to the priest alone, the penitent being admonished not to reveal to any one what has passed between the priest and himself or herself. The bishop further replies to the lady, and says: "I cannot agree in thinking that the ordinance of confession is in the Prayer-book confined to sick people, or that it is proper that a third party should be present when it is used." Mrs. Gundry is astonished at the bishop, and tells him that if the confessional be reintroduced into England, those who connive at it will be responsible for inflicting untold misery on our households and children's children.

—*Indian Mirror*: The Queen of Madagascar has prohibited drinking in her dominions. An eye-witness describes the results in the following words:—

The native authorities also merit the commendation of every right-minded person for their persistent endeavours to keep temptations to drinking out of the way of the people. In almost every part of Madagascar, except Imerina, drunkeness is a fearful source of degradation to the people, threatening the very existence of some of the coast tribes; but owing to the very stringent laws against the manufacture or importation of ardent spirits into the central province, a drunken man is there very rarely seen in public, so that Imerina is one of the most temperate countries in the world. Most devoutly is it to be wished that the Government could enforce similar laws on the eastern coast, where, to their shame be it said, English and French traders yearly pour into the country thousands of gallons of rum, to the ruin of the weak and ignorant coast population. To these poor people, as yet unfortified against temptation by Christian teaching, civilisation without religion means rum, and rifles, and the vices of Europeans, which often sweep them away before they have a chance of learning what true civilisation means.

—*N. Y. Evangelist:* "An influential meeting to consider the evils of the tenement-house system was held at the Cooper Institute last Friday evening. A committee of nine was appointed to devise measures of reform, and it was stated that arrangements had already been made to lease thirteen good tenement-houses and try the experiment, and also that already $70,000 had been offered as subscriptions toward $1,000,000 with which to build a block of houses and try the experiment of thoroughly improved quarters for the poor."

—*Advance*: Reading Dr. Holland's "Topic of the Time" on Temperance, in the March *Scribner's*, one rejoices anew that this superb magazine has such an enormous circulation. Speaking of the use of wines at table in respectable homes he says: "The worst social result that comes from this habit is its paralyzing effect upon reform—its paralyzing effect upon those whose judgments are convinced and whose wishes for society are all they should be. *It is only the total abstainer who can be relied upon to work for temperance.* Of amiable and gentlemanly wine-drinkers it is safe to conclude that not one will join hands in temperance labor, who does not first cut off his own supplies."

Friday, April 18.

—*Times of India*: "A Commission has been appointed to enquire into the alarming increase of dacoity in this Presidency, and to suggest preventive measures. Something, indeed, must be done, for the present state of affairs is not creditable to the administration. For the past two months we have had little news from the district forming the dry zone of the Deccan but of Ramoosi dacoits looting one village today, or starting to make a raid upon another village to-morrow."

—The Str. *Zambesi*, with English Mails, left aden for Bombay, Wednesday, 10 p. m.

Grain receipts from trains on the portion of the G. I. P. Railway which lies in the Tanna distinct continue, and as it has been found in some instances, and strongly suspected in others, that the inhabitants of about sixty villages in the Kurjat, Salsette, Callian, and Shahapur talukas have either directly or indirectly aided in them, the Government have decided to quarter extra policemen at those places for six months.

Political discontent is fast spreading in Russia. It obtains as the well-informed Berlin correspondent of the *Standard* says, not only among Nihilists proper (an ever increasing body), but among what may be called Russian Liberals and Radicals. By these the "conquest of foreign countries is regarded as sure to perpetuate despotism at home;" and "another perhaps equally potent reason is the feeling engendered by the impunity of those high and mighty personages who are popularly charged with embezzlement and misdemeanour during the war, and not only popularly charged." The story of these embezzlements has appeared in print, with particulars, and they are such as are almost unfit for publication. The correspondent adds; "These feelings" (of discontent) "pervade the reflecting portions of Russian society, the Nihilists being merely the van of an army of malcontents, Of the two revolutionary printing offices discovered at St. Petersburg the one was detected in an Imperial cartridge manufactory and the other in an Imperial Custom-house station." And what can be more significant than the following statement: —"No furnished apartments can henceforth be had at St. Petersburg unless maps showing the situation of the rooms and the doors of entrance have been previously handed to the police. This measure is intended to facilitate arrests."

—The Rev. S. S. Allnutt, M. A., St. John's College, and Mr. G. A. Lefroy, B. A., Trinity, have been selected as the next two Cantabs to proceed to India in connection with the Cambridge Mission to Delhi.

—Deaths last week, 467.

—*Bombay Gazette*: "There is one thing that this war has shown most conclusively,—that King Cetewayo, beyond all doubt, had the power of overrunning Natal whenever it might have pleased him to do so, and that the British colonists there were entirely at his mercy Of course, it may be shown that Sir Bartle Frere committed a great crime when he forced on this war, but with the light of our present experience, we think it will appear to Indian readers at least, that to have allowed the lives of some thousands of our countrymen to have remained subject to the caprice of a bloodthirsty savage, would have been to court sooner or later a catastrophe and a blow to British prestige, compared with which the affairs at Isandula would have been as nothing. The power that destroyed Her Majesty's 24th Regiment might at any moment have destroyed Natal long before succour could have reached the colony, and looking at the war in that light, most of us will agree that it was well begun. With regard to the cry that has been raised in England for the recall of Lord Chelmsford, and the refusal of Government to openly comply with it, we learn on what we

believe to be good authority that Major General Bisset has gone out to the Cape with sealed orders in his pocket, which are believed to provide for his assuming command should occasion arise."

—Same Rangoon, 17th: "Active and warlike preparations are being made at Mandalay, whence troops are being despatched at night time to Meuhla, a short distance beyond the frontier, and also to the Tonghoo frontier. In the latter direction Yohatwoon has been sent to take command, and at the former place the old Governor has been replaced by a more military character. The King is squeezing money from the old and new ministers all round under various pretexts. The Burmese in Mandalay shortly expect the arrival of two Russians, said to be traders. This visit is supposed to be the result of former attempts to open relations with Russia."

—H.E. Sir George Bowen, accompanied by Lady Bowen and family, has left Victoria *en route* to Mauritious, to assume the Governorship of that colony. H.E. the Marquis of Normandy, the new Governor of Victoria, arrived in Melbourne on February 27, and was at once sworn in as Governor of Victoria.

Selections.

THE LATE MRS. RANYARD.

It is now between thirty or forty years since the publication of an ode entitled "The Border Land," and signed "L.N.R.," which at the time was extensively read, and made upon many a vivid impression. A lady having missed the letters of a friend wrote to her asking, Where have you been for a long time? The reply, penned just outside of a room where sickness had for weeks hovered between life and death, was the ode, saying "I have been to a Border Land where there was but a strange dim light, where shadows and dreams seemed real, where I scarce knew how there I came or if thence I should ever pass, where small seemed great as compared with the standards of earth, where the loss of all would scarce have cost a tear, where days wasted in wordly haste were recalled, and where the poor were brought to mind with their scant fire and bread so hard to find, where I met with a wondrous friend, whose words had power; and now am I come back again from that Border Land to earth, and should its trifles ever again engross me as in the past they have done, I will think of how empty and vain they seemed from the heights of the Border Land." This strain forecast the mission of "L.N.R.," and now that the tears of the Bible-women and the nurses have fallen around the grave of Mrs. Ranyard, many a one looking over the stanzas once more will in their touches see the prophetic hints of her life-work, a work rare and comely even in an age that has written a fair record of woman's work for God.

All the activity of Mrs. Ranyard centred in the Bible. The religious public heard of her as the author of "The Book and its story," of "The Book and its Mission," and to the last, and in all branches of her activity, it was to sow the incorruptible seed in hearts and homes that her gentle but unresting enthusiasm burned. Her missions were all Bible missions, her labourers Bible-women. Writing her last preface to a volume of her magazine she began by quoting a saying of Dr. Somerville to the effect that "faith in the word of God" is the great need of Christian workers, and said: "Hereto we set our seal, after twenty-one years' work in the slums of London; though our voice is but as the voice of the little maid who waited on Naaman's wife of old." Taking that word as the one potent cure of all the diseases and leprosies of society, she lived to give practical application to the Bible work among the poor of London. Born, as we believe, in the great Babel, its multitudes were ever on her heart, and she never forgot the cheerless homes of the poor, which in the Border Land had been shown to her as in a vision.

To carry the Bible in letter and in spirit, its words read and explained, its pages printed in big type, its lessons and its hopes into the hearts, the chambers, and the work-day life of "Low London" she proclaimed that the Missing Link was woman, fulfilling her mission to her sisters yet unreclaimed. Not only did she write of the Missing Link, and with untiring energy conduct the "Missing Link Magazine," but beginning we know not how, in that silent way, however, in which works that are to grow take their origin, she trained Bible women, planted them here and there, solicited and gained the co-operation of ladies to superintend them, gave and got means of support till there had grown up under her hand a vast and energetic agency, spread over London, and beginning to branch away into distant countries, even into Syria and Madagascar, into India, Italy, and France. Her Bible looked not at man as a mere spirit, but as soul and body, and had its healing for the body as well as the soul; so beside her Bible-woman and the missionroom gradually sprang up a nurse, and here again the links were not only between the direct labourer and the sufferers, but reached from both of these higher up; for her seventy nurses have thirty eight *nurse* lady superintendents to encourge, counsel, and co-operate with them; just as her 171 Bible-women have 133 *Bible* lady superintendents. Each of these, learning and teaching lessons of sympathy for the lowest strata of domestic life in London, serves as a link to raise the fallen, and to convey downward the aid of those who stand higher.

This great agency in regular and energetic operation has been reared up without any public society or costly organisation. The British and Foreign Bible Society, indeed, has been the reserve on which Mrs. Ranyard rested, as its work was the ideal of her mission. It gave a shilling a-week towards the support of each of her Bible-women; and, in return, her Bible women taught the poor mothers to work for and earn the price of a Bible in large print, and encouraged them to subscribe for it, and of such Bibles 176,000 had "been acquired by degrees and from their own savings." But except the books and the small subsidy of the Bible Society, Mrs. Ranyard had to find all her resources where the Lord's labourers do marvellously find theirs: in the help of the Lord. Gradually, friends gathered around her, and funds came in. At last her yearly balance-sheet showed some £16,000 of income, of which total about one-third was paid by the subscriptions of the poor for Bibles and clothing. The rest was the fund formed by donations for expenditure. We believe she had no formal committee; but a few friends occasionally met her and reviewed her affairs. To these she submitted her plans, and they took counsel as to her necessities. Her talents and her spirit—a spirit in which there was real light and sweetness—made to them co-operation easy and even agreeable. These meetings were held at the house of Lord Kinnaird, where, supported by Mr. Ranyard, and in earlier times by her venerable father, the late Mr. Bazley White, and animated by the steadfast encouragement of the veteran Earl of Shaftesbury, as well as by that of Lord and Lady Kinnaird, she would open her budget, smile over her difficulties, and leave all her friends under the feeling that the Lord who had hitherto gently cleared her way, would do so to the end.

She lived to the verge of threescore years and ten. Nourished in youth by the ministry of Binney, she was enlisted in Bible work by the activity of the Lambeth Auxiliary to the Bible Society. Many of her Bible-women were Methodists, and her heart was a heart for all who loved the Lord Jesus Christ in sincerity. Her removal must create a strange blank in the organisation of which she was the main spring; but He who gave her strength to do all that she achieved will surely somehow carry on the work. When here she never made much of herself; now that she is gone her absence will cause a void of which much must be felt by others. A lady on one of the Bible missions asked some poor women to write and tell her what they thought of the Bible woman. One gave an answer which many would give as to Mrs. Ranyard: "Why, ma'am, if I could write, I could fill a book with the acts of kindness I have received from her." Hundreds are thankful to-day that when in the Border Land so long ago she was sent back to earth with an errand. She has done her errand, and ere her final removal not a few who had assisted in or benefited by its fulfilment had gone before, among them a fair child of her own, grown to womanhood, who carried disease from the homes of the poor to her own home, and whom the disease carried to the house of all living. These, no small company of them, have already given welcome to the strong but gentle "L. N. R." on the shining shore beyond the Border Land.—(*Watchman.*)

HUMAN LOVE.

"*When does love become idolatry? Is it the experience of Christians that the coming in of a new object of affection interferes with entire consecration to* God?"

(See "Corner for Difficulties," page 30.)

"Whatever passes as a cloud between
The mental eye of faith and things unseen,
Causing that brighter world to disappear
Or seem less lovely, or its hope less dear;
That is *our world, our idol*, though it bear
Affection's impress, or devotion's air."

Among the answers sent to the above inquiry, these lines have come from two different directions, as giving in few words a good reply, and we cannot do better than place them at the head of our paper. The further thoughts will well follow. One writes:—

I have felt for some time the great danger there is of human love interfering with entire consecration to God—in this way, when some dear one takes the place in our hearts which should belong alone to Christ. But is there not such a thing as the *human love being fully consecrated to God?* I have in my own case found it a great help, when in danger of making an idol of an earthly friend, to lay the matter before God, take it to Him, and tell Him—"Lord, Thou knowest my love to this friend, oh, grant that *this too* my be fully consecrated to Thee; Thou hast given me a heart to love, take it, and use *this* for Thy glory."

This prayer has again and again been answered in individual cases, and the earthly love has not grown *less*, but has become sanctified and truly consecrated to God, while the love to Him has grown stronger.

I feel sure that as we seek to love, cling to, and see "no man save Jesus only," our earthly love which is so dear and so precious, will become more and more fully consecrated to Him who is the chiefest among ten thousand and the altogether lovely!"

"If our affections be not fixed above,
We wrong our God, ourselves and those we love;
Then take each idol from me, leave me free,
That I may nothing love but what I love In Thee."

Another, in the same spirit, says:—

In reply to this question, I feel I must give another the comfort I have myself received. It seems to me, that He who, in love, would not give us an object for our love unless He saw our hearts needed expansion, and if the love is consecrated and the friendship takes its stand in Christ, there is no need for the fear it will become idolatry. Let the love on both sides *be given to God to keep*, and however much it may grow, the souree from which it springs must yet be greater. I would refer the inquirer to a little poem by Miss Havergal, "The Æolian Harp," in a collection called "Under the Surface," in which the answer to the question is fully embodied.

As a means of testing the true state of the heart, the following is suggested:—

Upon the return of consciousness after a night's rest, the mind returns to the old range of subjects through which it wandered previous to repose. Notice what subject it *first* receives, and that be sure is the chief occupant of your mind—the beloved one of your heart. If it be a spiritual desire, you can gratefully say, "Whom have I in heaven but Thee, and there is none on the earth that I desire beside Thee." Again, if your love be absorbing, exacting, and jealous, you may reasonably suspect that it is not in harmony with the mind of God, because the affection which has His blessing refines and soothes the mind, is unselfish and not appropriating beyond justifiable limits. If the heart were entirely consecrated to God, the expulsive power of *Divine* love would leave no room in the heart for the usurping power of another. "In Him *all* fulness dwells."

Many years ago, without understanding it, I transcribed the following. Does it not fully answer the last clause in this question?

Mrs. Anna Maria Clarke says, when speaking of her first married days, "Our sweetest communications are when, on our bended knees, we supplicate together the richest blessings of the Spirit, in the name of Him who is our common Lord and Master, and our Friend."

"I had no idea how the value and satisfying nature of spiritual things would be enhanced by the gift of temporal blessings. I bless the Lord for His marvellous mercy to me, that in receiving the earthly object so dear to my heart, Jesus—my well-known, tried, faithful, unchangeable Friend—is, I trust, not sunk in my estimation but raised. I think I may say that He has been the more endeared to me in the glorious relations and characters which He bears to His people. However sweet and happy the enjoyment of the type may be, to my mind, under the influence of the Spirit, there needs only its possession to mark the immeasurable distance between that and the antitype."

And the whole question is wisely considered by another friend, who says:—

I think many get into difficulty from not understanding clearly what "entire consecration to God" means. It does not mean, thinking of no other being, loving no other being, taking no interest in any earthly object. At least, this is not New Testament consecration. Who ever had stronger or tenderer human affections than our blessed Lord! and yet who ever loved His Father as He did! Who ever, among merely human beings, had a wider circle of beloved friends than the Apostle Paul? Look at his numerous individual greetings to members of the various Churches—his longing desire for the society of Timothy and Titus. Did this interfere with his full consecration to God?

I would remind our correspondent of the weighty words of, I think, Madame De Gasparin, "God does not mean to create a desert in order to reign there."

We admire and delight most in the sunlight, when we look on the objects on which that light rests, and which it illuminates; and thus the more we truly love God, the more we shall love men too.

The affection God gives us—the objects of special, individual love—are His gifts as truly as light and warmth, as air and daily food and comforts. The way to use them without abusing them is, not to try and *pare down* our feelings of love for some dear one till they have been brought to the point of what we consider Christian moderation, but to do as the Israelites were bidden to do with their fruits and all their abundance—to bring them to the sanctury, and rejoice in them before the Lord their God. If we find that God gives us additional strength of body, or worldly goods, let us thank Him, and ask Him to help us to use all to Him. Well, if He gives us what is more precious than gold or silver—the love of another human heart, let us bring the love to Him as Aaron brought the sheaves to wave before the Lord, and thank Him gratefully, and ask him to sanctify that precious gift, and help us to use it for Him; but never, never try to love less, as if He grudged us our love. If we love rightly, we shall love Him the more, the more we love our friends.

Human love becomes idolatry when we make the objects of pleasing our friend the *first* instead of the second object; if we neglect the service of God for the loved one's sake, if we compromise the truth for fear of offending our friend, if we are more afraid to displease him than to displease God—then the love is becoming idolatry. But the remedy is not to love the human being *less*, but to seek to love God *more*. God may see fit to dry up the lower springs—but that is His work, not ours; often force we Him, so to say, to use this mode of correcting us, because we will not take the way He has left in our hands; to go to the fountain head and seek the living waters—the upper springs which are always there for those who "*will*."

A few words, given as the experience of "A Young Mother," in one of the American monthlies, are interesting in connection with our subject:—

"My heart is almost heavy," she says "that my very little baby does not know how very much I love her. I fear I am impatient for her to know and love me. But God is teaching me, *by my love to her*, so helpless, dependent, and unresponsive, *how He loves me*. The fact that He so loved the world never touched my heart as it ought. Perhaps I shall understand it better and feel it more keenly now."

This is the right use of the deepest and warmest human love; and another takes this view of it in the paper with which we close:—

It seems impossible for *true* human love in the heart of a believer ever to interfere with entire consecration to the Lord. True love desires that the object of its affection should press forward toward the mark of our high calling in Christ Jesus, and sympathy in two souls thus linked together will help each to love and serve Christ the better for their mutual love A deep, pure, human love, will be too grateful to be selfish, and gratitude draws the heart nearer to God. False love, which is, strictly speaking, not love but selfishness, will tend to idolatry.

At the same time we must not forget that the heart is "*deceitful above all things*" and "*prone to wander*" from the Lord, and that only by an obedient yielding to the Holy Spirit, who reveals the surpassing beauty and loveliness of Emmanuel, can human love be kept in its right place. His own words place before us a real danger, "He that loveth ... *more than* me." The heart is safe when Christ is on the throne, and the work of the blessed Spirit is to set Him there and to keep Him there, so that our subject brings us to more earnest prayer "to be strengthened with might by His Spirit in the inner man, that Christ may *dwell* in our hearts by faith."—(*Woman's Work.*)

LOCAL OPTION.

THE first right of society is that of self-protection. The worst enemy of society in our time and country is alcohol. The State ought to protect every city, every town, every hamlet, every neighbourhood, every home, within its bounds, from the "black plague" of this traffic in intoxicating drinks, this business of making drunkards, tramps, paupers, and criminals.

If the Government of the State has not as yet acquired enlightenment and moral force enough to protect its citizens, as a whole, the very least that, with any decent regard for its safety and welfare, it can do, is to permit the several localities the option of taking the matter into their own hands, and, if they will, enforce measures for their own safety. This point is too clear to require argument.

The time is coming when an instructed and permanently aroused public sentiment will compel the State governments to adopt measures of thorough-going prohibition. There are States where this cannot be done at present. The larger cities stand in the way. But the temperance sentiment is growing. The evils of intemperance—really horrible beyond all expression—are being more generally understood. The people, not the mere professional reformers, but all considerate people, have got to thinking about it. Even women, averse as they naturally are to mere publicity, are seeing that they can no longer shirk responsibility for their share in the great movement. The prayer-crusade helped to take the scales off from some eyes. Late as they have been in getting to the recognition of their duty, the women are, in nearly all parts of the country, taking hold with a heart and a will. Yet nothing which good and brave women are doing can lessen the responsibilities still resting on the men. Mothers, wives, sisters, have infinite reasons for being thoroughly in earnest in the cause; so have we all.

The legislatures of a large number of the States are now in session. Many of these representatives are honest, enlightened men, who study deeply, and with more or less of far-seeing sagacity, the tremendous problems of the time, which condition the happiness and advancement of society. A few of these come with inbred affinities for the worst influences that are abroad. Some will act as the mere puppets of the Liquor Associations, by whose help they obtained their places. But we prefer to believe that the majority of them are actuated by the sincerest considerations for the public good. They will all think alike. There is the need of patience, especially the patience of hope. The public mind needs to be educated; but it needs quite as much to attain the legitimate courage of its conviction, and dare to assume and to assert its responsibilities.

Public opinion, from which we hope so much, amounts to nothing unless it express itself, and do something to actualize itself. Half the time it is useless because it lies so latent. Unexpressed, it remains inoperative. Unknown, it might almost as well not be. The evilminded ought to know, and find it impossible to mistake, what the good think. A great deal of public sentiment that is correct enough, as far as it goes, is well-nigh criminal because it stops just where it ought to begin, and is mum when it ought to speak.

The friends of the so-called and the well-named "home protection" movement in this State are conspicuously wise in this: that they have been holding public meetings and circulating popular petitions addressed to the Legislature asking for the enactment of the Local Option law. The State Legislators, by this means, are enabled to find out what the best people really want And, too, one of the best things about the "local option" plan is, that it rolls upon each local community its own responsibility, necessitates agitation, starts inquiry, organizes discussion, bringing out the entire public sentiment of all parties interested, both men and women, and bringing it to bear where and when it can do the most good for *home protection.*—(*Advance*).

Miscellany.

—A correspondent at Bangor, Maine, writes thus to the *N. Y. Evangelist*: On the 17th of January the mercury marked twenty below Zero; and on my windows was the very finest show of frost-work that I ever beheld.

Wonderful! wonderful pictures on my panes! How shall I show them to my readers? I copy what I wrote that day. This is no thick coat over all the windows- There are spots perfectly clear, untouched by the magic painter. The pictures stand out in distinct, glit-

tering beauty. There are no false touches, no unskilled lines; all is exact, exquisite perfection. And such endless variety! It seems sad and strange that all this marvellous product of divine power and skill must so so soon vanish.

Let us look while we may. See that lone Norway pine! Was ever one more perfect? There is a butterfly! What sparkling wings! How droll is the mixture of scenes and objects. We will take them as they come. Close to the butterfly is a horned monster rampant, while just beneath him cluster the most beautiful flowers. Yonder is a palm; and O the ferns! the ferns! Here are feathers and jewels and spears, with stars numberless, and of rays diverse. There are bees on the wing, mosquitoes, and a dragon-fly. On this pane is the most delicate and elaborate French needlework. On this is the likeness of a hurricane's work, transfixed; for the pane is covered in wild confusion with leaves and twigs and branches of evergreen trees. They are in all pssitions, but not in the least torn or rumpled.

There are fringes and tassels and reeds and birds and fairies and posies and sponges and corals and crosses and towers. Here is a dagger; and in this corner is a steep hill, covered with a growth of firs. On this pane is a beautiful island or oasis, adorned with palms and tropical bushes and sbrubs; on that is an alpine forest. On yet another is a fine likeness of a Florida swamp. There are seacoast views also; and on one pane is a miniature Hyde Park. Yonder leaps a great white catamount after a rabbit, that, with ears advanced, flies for dear life; and here sits serene a polar bear.

—In the Zulu mission, connected with the Am. Board are 15 churches with 626 members.

—From the 44th Report of the Am. Madura Mission:

We have eleven stations, eleven missionaries and fifteen ladies, including the family recently arrived. Six of the lady missionaries are supported by the "Woman's Board." This is as large a number as has ever been connected with the mission at one time. Our stations vary in extent of territory all the way from one hundred to one thousand and ninety square miles, containing populations varying from one hundred thousand to two hundred and fifty thousand. The whole field occupied by the mission being ten thousand square miles in extent, and having a population of two millions.

Mr. Washburn writes of his station:—"It is worthy of remark that during the past year, a year of death and distress in all our district, but one death has occurred among the people we reckon as Christians, and that was of an infant. Very few native communities of 230 souls, made up even of elements similar to those composing our congregation could have passed through the year unscathed. Our immunity is due in no small degree to the collateral benefits which Christian missions bring with them."

Our village schools have suffered much from the effects of the famine. Most have been more thinly attended than in ordinary years, and some have been entirely broken up. But next to the famine have been the new government rules for results grants, which have come into operation the present year. "These rules," writes Dr. Chester, "are operating most disastrously upon our school work. The examination is much more severe even in the lowest class; so much so in many cases as to be prohibitive. Then the amount which a school can hope to receive, even if doing very well, in the way of examination, is very much reduced. According to the old rules, we could organize many more village schools, and it paid to give them our superintendence. Now we can only have schools in the largest towns and where we are sure of a large attendance."

TELEGRAPHIC NEWS.

London, April 10th: The *Standard* in a leading article this morning, announces that if the Khedive, after friendly warning from England and France, fails to retrieve the blunder he has committed in dismissing Messrs. Rivers Wilson and Bliguieres from their respective posts, the Sultan will be invited to depose him. 30,000 Durham miners have struck work.

Rome, 10th: Goribaldi has returned to Rome; much speculation exists as to his motive in so doing. In reply to a deputation from Trieste he said that he was never more occupied with the interests of his brethren beyond the Alps than at present.

St. Petersburg, 11th: The Semi-official *Agence Russe* announces that the Great Powers have now under consideration a proposal which has been made by the Porte, that instead of a mixed occupation of Roumelia as stipulated for in the Treaty of Berlin, the International Roumelian Commission shall be prolonged for one year, the Porte at the same time abstaining from occupying the country.

London, 12th: Lord Salisbury (Secretary of State for Foreign Affairs) has received an offer from the Sultan to depose the present Khedive of Egypt and send Halim Pacha in a Turkish ironclad to Alexandria as his successor. A Cabinet Council will be held to-day, both in London and Paris, to consider the Sultan's offer. It is stated from Saint Petersburg that the Russian Government has decided to surrender Kuldja to the Chinese and conclude a new convention with China.

Aden, 12th: Advices from Mauritius state that a severe hurricane swept over the Island on the 20th March. The crops sustained damage to the extent of 10 per cent. The casualties among the shipping in the harbour were not serious. A company of the 88th Foot had left Mauritius for Natal.

St. Petersburg, 14th: An attempt was made this morning to assassinate His Imperial Majesty the Czar, but it proved unsuccessful. The would-be assassin has been arrested.

London, 14th: The news wired from London on Saturday last to the effect that Lord Salisbury had received an offer from the Sultan to depose the Khedive is entirely unconfirmed. The Sultan has as yet decided nothing. An envoy from the Khedive has left Egypt for Constantinople. The French Government will act in accord with the British Government as regards Egypt. An amicable arrangement has been arrived at between the French and English Governments respecting the Island of Matacong, which the French troops located there have been ordered to evacuate.

St. Petersburg 15th: The perpetrator of the attempted assassination of the Czar is one Ivan Sokoloff, an employé in the Finance Department. Four shots were fired at the Czar, but he was untouched. There has been an extraordinary display of euthusiasm and joy here at his Majesty's escape.

London, 17th: Advices from Cape Town, dated 1st April, have been received, which state that the force destined to relieve Colonel Pearson at Ekowe started from Natal on the 28th March. The force consists of 6,000 men of all arms; in addition to which there are two Gatling guns, two field guns, and several rockets accompanying it. Colonel Law commands the advance guard and Colonel Pemberton the rear guard. The relieving column was quite well on the 30th March, and Colonel Pearson had signalled that he saw the vanguard. On the 27th March he signalled that 200 men of his garrison were disabled, and that only 500 effectives now remained. A force of 35,000 Zulus await the relieving column. News has also been received that 20,000 Zulus had attacked Colonel Wood's camp near Luneberg, and that after two hours' fighting they were repulsed, not, however, before they had inflicted a loss on the British of seven officers and seventy men. In the House of Commons this afternoon, the Chancellor of the Exchequer, in reply to a question said, the Government had received no information of a further advance into Afghanistan by our troops, and that furthermore the Home Government had not ordered it. Lord Derby has seceded from the Conservative party. At the Oriental Bank meeting to-day, the conduct of the Directors was approved by Lord Lawrence, Admiral Sir J. Commerell, and other high personages who were present, and the report was unanimously carried.

St. Petersburg, 17th: It has been ascertained that a schoolmaster named Solovieff was the perpetrator of the attempted assassination of the Czar, and not Ivan Sokoloff, as was stated at first. His Imperial Majesty, in replying to congratulations offered on his escape, announced that exaraordinary repressive measures would now be taken.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore*, 14th:

For Southampton.—Mr R L Hennessy, Mrs Hennessy and child, A gentleman, Mrs George Atkins and infant, Mr C Middleton, Miss Watts, Col C F G, Mrs, and Miss Lamb, Mr and Mrs Best, three children and infant, Mr Springham, Dr Joynt, Mr T R Mulhoney, Mrs George and infant, and Dr G Mc B Davis.

For Brindisi.—Mr J M Maclean, Mr Ormiston, Mr J Powell, Major A Ollivant, Mr W Young, Mr A Scott, and Rev S O'Neill.

For Venice.—Major and Mrs R Bullock, Mr and Mrs J D Morris, Dy Surg Genl R Cockburn, Mr C H Reilly, Col Davidson, Miss Davidson, Mr James Sorgie, Major C S Blair, Sir Seymour Blane, Lieut Col and Mrs Macleod, child and infant, Mr F S Collis, Mr S E Voigt, Mr T G Diefenbach Mr A W C Steborough, Mr and Mrs Boare, Mr Finch, and Mr H B Goodall.

For Gibraltar.—The Archbishop of Goa, Secretary and two chaplains.

For Suez.—Mr J Quinn, Mr C C Quinn, and Mr George Seton.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Bangalore*, 15th:

From Southampton.—Mr and Mrs J W Walker, Mr A Herbage, Mr Kadir Bux, and Miss E Hoskins.

From Brindisi.—Capt Hancock, Mr and Miss Gilkinson, Mr A B Samps n, Mr H L Monk, Mr E Peacock, Mr W E Hart, Mr J Law and Mr H B Knowlys.

From Venice.—Dr R Macleod, Mrs Pemberton, and Mr G Brunton.

From Suez.—Mr Smith.

From Aden.—Lt Beckham.

Per Str. *Manilla*, 15th:

From Genoa.—Mr Teichman, Mr Russell, Mrs Russell, Mr T Manson, Mr Shaw. Mrs Shaw and two children, Mr Tridell, Mrs Tridell, Mr A Loewangard, Miss Mary Barthasardi, and Mr and Mrs Moyle.

From Suez.—Sigr Moronduzzo.

Domestic Occurrences.

MARRIAGES.

EBELING—WOODHOUSE—March 31st, at St. Thomas Church, Oomraotee, by the Rev. H. Haden, Anthony Frederick Ebeling, to Grace Rosalie, eldest daughter of R. W. Woodhouse, Esq., Berar.

CARRUTHERS—SMITH—April 9th, at St. Paul's Church, Nusseerabad, by the Rev. A. Stone, Captain I. Carruthers Bombay Staff Corps, to Isabel, daughter of the late J. Smith, Esq.

DEATHS.

VINCENT—March 25th, on board P. and O. Co.'s S. S. Sumatra, Constance, wife of R. H. Vincent, Deputy Commissioner of Police, Bombay.

BAILEY—April 10th, at Cuttack, Lydia, wife of the Rev. T. Bailey, of Piplee, aged 37 years.

HUDSON—April 13th, at Bangalore, James, Tobias, son of the Rev. J. Hudson, Wesleyan Mission, aged 1 year 9 months.

FRASER—April 14th, at the Hyderabad Residency, Charles Henry, fourth son of Colonel Hastings Fraser, Military Secretary to Resident, aged 18 years.

WILSON—April 15th, at Khandalla, Robert Spencer Wilson, aged 25 years.

"BOMBAY GUARDIAN."

Subscriptions received from 12th to 19th April 1879.

Mrs. Raitt, 19th April 1880, Rs. 9-4; Rev. F. Waugh, 15th December 1880, Rs. 6-10; Mr. J. L. Lyons, 19th June 1879, Rs. 1; J. Smale, Esq., 31st November 1880, Rs. 6; J. B. Braddow, Esq., 31st October 1879, Rs. 3-13; Mr. Babajee Shewram Bhoslay, 19th July 1879, Rs. 2; Captain L. Price, 1st February 1880, Rs. 7-10.

Terms of Advertising: For 8 lines and under, Rs. 1-8; repetition, As. 12; for 30 lines and under, Rs. 3; repetition, Rs. 1-8; for 50 lines and under, Rs. 4; repetition, Rs. 2.

ASIATIC SOCIETY MUMBAI

Advertisements.

IS INFANT BAPTISM UNWARRANTED?

BY GEO. BOWEN.

Price two annas. One rupee a dozen.
Address Editor *Bombay Guardian*.

EARLY DAYS COMPANION,

A beautiful paper for the family.

Richly illustrated; Stories and Scraps.

London publication and Indian Supplement,

Young and old enjoy it greatly. SEND.

20 pp. monthly, 1.4, per year; 5 to one address

Re 1 each To all Natives, 6 mos; 4 as.
W. J. GLADWIN, *Secunderabad, Deccan.*

HOME FOR PUPILS.

THE *home* lately established in Poona for children, whose parents are desirous of sending to any of the public schools at that station, has still accommodation for a few more boarders.

For particulars as to terms, limit of age &c., please apply to Mrs. G. Miles No. 24 Staveley Road Poona.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.
Head Master—MR. JAMES MCDONALD, | With Assistants.
Head Mistress—MRS. MCDONALD, |

FORT SCHOOL—HUMMUM STREET.
Head Master—MR. A. D. SMEATON, } With Assistants
Head Mistress—MRS. SMEATON, }

Music Master—MR. JOSEPH SCHMUCK.
French Master—SIGNOR PEDRAZA.
R JEFFREY. } Honorary Secretaries.
D. MACPHERSON. }

Boarders (Boys and Girls) are received by Mr. and Mrs McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

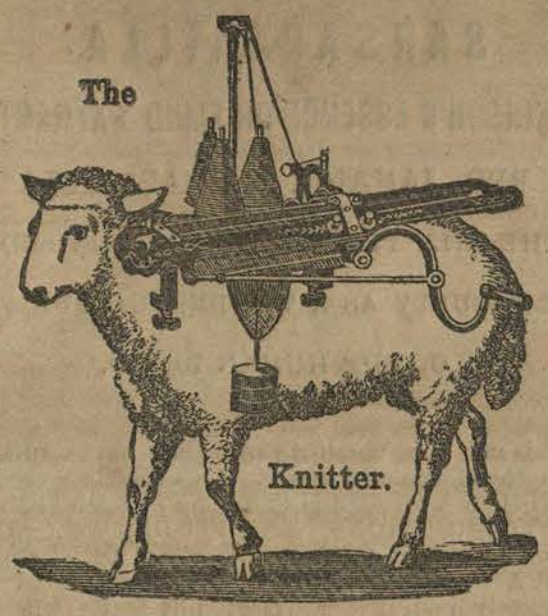
BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls School. Apply to the Head Master or Lady Superintendent.
Byculla, 3rd Sept.

PAUL THE CHRISTIAN'S PATTERN.

BY GEO. BOWEN.

Printed and published (with consent of the author) by Rev. Vishnu Bhaskar. Now ready. Bound in cloth, embossed and gilt. The price is 8 Annas a copy, and 1 Anna Postage. When many copies are taken a discount will be allowed. Anglo-Vernacular Press, 53 Tank Street, New Nagpada, Bombay.



THE LAMB KNITTING MACHINES AND THE TUTTLE MACHINES.

For Knitting Hosiery, Caps and doing Fancy Work. Also

ZUCCATO'S PAPYROGRAPH

For Press-copy work—a process at once simple and effective for taking fac simile impressions to any extent of one original copy.

The above are being used extensively throughout America and Europe.

Apply for particulars to the *General Agent for India*.

H. BALLANTINE,
Care of EWART LATHAM & Co.
Bombay.

THE CATHOLIC PRESBYTERIAN.

A new monthly magazine, edited by Professor W. G. Blaikie, D.D., L.L.D. of Edinburgh.

Subscription Rs. 7-8-0 per annum, Post Paid Rs. 9-0-0.

Prospectuses may be had at the Tract Society's Depot where specimen copies may also be seen.

A NEVER-FAILING REMEDY

FOR LIVER COMPLAINTS.

DR. SCOTT'S BILIOUS AND LIVER PILLS.

PREPARED without any mercurial ingredient. Invaluable to all who suffer from Bilious and Liver Complaints, Indigestion, Wind, Spasms, Nervous Depression, Lassitude, Lowness of Spirits with sensation of fulness at the pit of the Stomach, Giddiness, Dizziness sensation of the Eyes, and many other symptoms. For habitual Costiveness, as a family aperient medicine, and as a purifier of the blood they are unequalled; mild in operation, and grateful to the stomach; create appetite, promote digestion, and strengthen the whole nervous system.

Prepared only by W. LAMBERT, 1A, Vere Street, London, W., England. In bottles, 1s. 1½d. Sold by all Chemists.

IMPORTANT CAUTION.—Be sure to ask for "Dr. Scott's Bilious and Liver Pills." If you ask for "Scott's Pills," you will get quite a different medicine; If you ask for "Bilious and Liver Pills," you will get a spurious compound. The genuine are in a square green package, and must have the name and address "WILLIAM LAMBERT, 8, KING WILLIAM STREET, CHARING CROSS," engraved on the Government Stamp.

Do not be persuaded to try any other medicine.
Wholesale Agents for INDIA, Messrs. TREACHER & Co., Limited, Bombay, Byculla, and Poona,
N.B.—The Trade supplied on most liberal terms.

"ANCHOR" LINE OF STEAMERS.

s. s. "*Trinacria*"

2,107 Tons. 424 H. P.

Captain White,

BOMBAY TO TRIESTE AND VENICE

Calling at Brindisi to land passengers.

This steamer will sail as above on the 3rd May positively.

Passage money, to Brindisi Rs. 450.
Do. Trieste and Venice „ 500.

For passge &c. Apply to

W. & A. GRAHAM & Co.
Managing Agents in India.

Bombay April 15th, 1879.

"HALL" LINE OF STEAMERS.

FROM BOMBAY TO LIVERPOOL,

Via Suez Canal.

The sailings have been arranged as follows.

s. s. "City of Baltimore"	2300 Tons.	300 H. P.	30th April
s. s. "Rydal Hall"	2700 Tons.	400 H. P.	17th May

For rates of passage, plan of saloon or any further information.

Apply to W. & A. GRAHAM & Co.
Managing Agents in India.
Bombay April 15th, 1879. *Bombay.*

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

To Commence with July 1879;
THE INDIAN METHODIST.

SARSAPARILLA.

GRATEFUL—COMFORTING

ASIATIC SOCIETY MUMBAI